Paganism Explained

Part III: The Cult of Mithra & Hymiskviða

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Initial Notes

This is part III in our Paganism Explained series. See Part I for an introduction to this series.

The Norse stanza were memorized, so we can assume that they did not include any information in them unless that information was important for the message of the myth. This will be very evident when we have a look at Hymiskviða, but before we go there we shall delve into the mysterious Culf of Mithra....

Varg Vikernes
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The Cult of Mithra

Explanation of the Myth

We don't know much about Mithraism, in the classic and modern sense of the term. By that I mean that we have almost no written record of what this kind of worship represented in reality, and no testimony from its followers. The main sources on which Mithraism is based are archaeological, that is to say mithraeum (temples), statues, sculptures, paintings, mosaics, etc.

We know that the temples were always natural caves or artificial caves, or even rooms decorated like caves. We also know that this cult was reserved for men or boys, without a minimum age, and that it was a kind of initiation in seven stages.

Regarding the god Mithra himself, for short, we understand that he was born from a stone, he gave birth to himself, we understand that he follows and then kills a bull, more or less helped by a dog, and that once the bull is killed, there seems to come a snake, who drinks the blood flowing from his wound, and a scorpion that squeezes his testicles. It is also known that

worshipers ate bread and wine in the mithraeum. Often there is also a lion figure, intertwined by one or more snakes, holding a key in each hand.

Nothing is really understood, and no complete and logical explanation is given concerning the meaning of this myth and the role of this «god». Some have tried to explain the cave as representing the cosmos, which is also true, but it is not enough to explain the myth and all its symbols. People often claim that the scorpion or snake is the appearance of the devil, or that the appearance of Mithra is a kind of salvation, and other christianized theories.

It must be understood that Mithraism is extremely old. Much older than what you are usually taught. In any case its origins go back to Stone Age and the traces are obvious. I would like to trace the first known evidence to *the Bruniquel Cave* in France (-176 500 years), the oldest «building» in the world, but I will not do it. Well not here, not now. I will just point out *the Chauvet Pont d'Arc Cave* (France, -35 000), with the image of a male human with a bull's head hugging a female human with lion's head... And of course, the well in *the cave of Lascaux* (France, -17 000), with this image:

That's done. Now you have to understand one thing. When you see in the mythological symbolism a bull, you have to think about what a bull is. This is how we read myths, with their symbols. You are told bull, so think *bull*. The bull is the male of the cow; and what is the cow?

It's many things... a cow, but especially, it has a pregnancy that lasts 280 days. Yes, well, so what? It's like the bisone, the female bison from the Lascaux cave. On this point, bison and bull, bisone and cow are equivalent. 280 days is exactly the same gestation as the European woman. 280 days, i. e. 10 female cycles or «lunar months» and 9 solar months. Coincidentally,

you tell me? Yes, but it is strange, this coincidence, when it is almost the only animal that has the same gestation time as the woman. Women's milk is also replaced first and foremost by cow's milk, even today, or, in fact, especially today.

In short, the cow is an avatar of the woman, the bull of the man. Now you have to understand one thing. A thing related to kingship precisely. You know, like me, that cows or bisons go on a herd like many other animals. You also know that these herds have a dominant male. Not only do they have a dominant male but they also have a hierarchy, often related to age in addition to strength and what might be called... courage?

You may know that these animals have their offspring in Spring, to ensure optimum development before winter when food is lacking and predators are a great danger. This means they mate 9 months before, in summer. Each year, males become aggressive at this time and the kingship of the dominant male is challenged. The bravest males, often the most aggressive, the most inhabited by the god Pan (*adrenaline*), are meeting and often fighting. From June to September, this is why the bull is tied to the

sun, when the sun is strongest, in summer, the bull is strongest (Sol Invictus).

I'm not finished.

Why is there a dominant male, a leader? Perhaps you will answer: because he protects others and that is why he must be the strongest. But in fact it's wrong. Moreover, the dominant bull is often less dangerous for predators than cows protecting their calves themselves. Dominant males, kings... They are common in mammals. It is a frequent model. Solitary mammals, on the other hand, undergo an important natural selection, **more important in males**. They also fight during the breeding season and only the strongest mate.

In humans, the male/female sex ratio is not 1:1 since there are naturally more boys than girls (about 105 percent). At the embryo level, it is even worse, since there are many more male embryos/fetuses than female (120/100) but they are said to be more fragile, most of the miscarriages being male embryos. Why, in Nature, this natural selection on males? We often answer "to keep only the strongest". Well, but why not keep the strongest females too?

Why must the males absolutely be strong, since often, on the contrary to what one believes, he does not protect especially his cubs, except against other males. Why is this natural selection especially present in mammals? Why this notion of kingship? In fact, what is the role of the male in Nature? And especially in mammals?

It will surprise you. Yes, I assure that this role will surprise you.

You know what? Mammal cloning does not work. We did not wait for human science to invent cloning. In Nature, plants, but also some animals, reproduce by cloning the female. Not mammals. Only 1 to 5% of clones in mammals "succeed", that is to say give an almost viable fetus, and when we say viable, it is not viable: all die quickly in a more or less unexplained way. Often the heart stops. This while, genetically, there is no problem since the clone is a perfect copy of the mother. The importance of DNA in mammals must then be questioned, you will agree...

Do you know why cloning fails? Because of the placenta. Generally, without the father's gene,

not even any placenta is obtained. And if you get one, it is so defective, so empty, that the embryo can not be kept alive for more than a few days (as said before, *because of heart failure*, most often, keep this in mind, because it will be important...). If it comes to term, it is assumed that the failures in the baby are related to the placenta, which has flagrant abnormalities at birth.

In a normal pregnancy and in the case of a normal embryo, the placenta is composed mainly... of the father's genes. In other words, the placenta is the father (*and the father brings... the heart*). All those who accuse me of defending a matriarchal world view because they hear that the placenta was very important in the religion of our ancestors must understand that: *the placenta is the father.*

There is no matriarchy or patriarchy in a natural way, there is a coexistence and a complementarity of the two genders, as everywhere (or almost everywhere) in Nature, and especially among mammals whose reproductive system excludes cloning. The placenta has an equivalent symbol in the "outside" world. In fact he has many, but one of

the most common is the tree, as I have said many times. Why ? Because he has the same function. It takes from the mother (the air and the Earth for the tree), the nutrients that are there, to make them available for another type of life: the fetus for the placenta, the animal living for the tree. In addition to that, it turns waste into food and oxygen. Carbon dioxide into oxygen, and feces and urine (only urine and blood waste concerning the fetus) into food.

These functions are obviously essential, but that's not all. If we look a bit in recent studies, very recent in fact, there is evidence to what I explained before.

The placenta is a twin of the fetus, but it is also... how to say that... it's the architect. If the nutrients exist in the mother but there is no architect, they are not transmitted, as shown by the cloning of mammals. In the same way, if the nutrients available to animal life are well available in the Earth and in the sky, they are not transmitted to animal life. The tree acts as a pump, a transmitter, and... an architect. Have I not already told you that trees (when I say trees, it's also plants) manipulate animals? You will answer me that we manipulate them too. Yes, as

the fetus also manipulates the placenta, as the young boy or girl in tales ends up taking over the ogre (placenta). It is not clear who manipulates whom. In fact we know that one manipulates the other and the other manipulates the first one. So they are formed according to each other.

The transmitted DNA is one thing, but the DNA is modeled and activated in one way or another by the placenta and especially through the nutrients it gives or does not give, or keeps or does not keep by strategy. And this ability to model, it comes from the father, this ability to pump nutrients (*as the heart...*) and activate genes, *it comes from the father*. The father-placenta manipulates the mother by its endoctrine (hormonal) function so that it builds the fetus as it wants, for short. If there are not the necessary nutrients in the mother, the construction will not be reliable either. But understand one thing: natural selection then works by itself, since the non-viable fetuses due to a lack of nutrients or a physical problem in the mother will not live or not live well, and therefore the mother will have no viable lineage, or little. Having a bad architect is much worse for everyone. And especially for Nature and the

mother, who invests available nutrients at a loss, and that is why natural selection, in this complex system of reproduction, must take place *before* pregnancy.

But wait, understand one thing, our ancestors thought quite clearly that the reincarnated identity of the newborn was transmitted by the placenta. *Memory*, in other words. This does not mean that the reincarnated identity does not come partly from the genes of the mother. But what I have called before *"the memory genes"* would thus be activated or not by the placenta. In other words, the memories come from the placenta. It is also linked to the fact that, in humans, more than 60% of the nutrients in pregnancy are given... to the brain of the fetus, which is extremely greedy. The vitality and growth of the brain depends directly on the vitality and growth of the placenta and is not possible in case of a not enough greedy placenta, so to speak. The greedy placenta (the male ogre in tales) in humans, because of our big brain, creates pregnancy diseases peculiar to the human being such as pre-eclampsia.

Well then, I think kingship is tied to that. The role of the dominant male or the drastic natural

selection in males is to be the best in relation to a given environment, with respect to, if I may say, a natural goal or a mutual modeling of animals, plants or matter in the universe. In fact it is on the male that the natural selection in mammals takes place first and foremost.

So, the myth of Mithra?

Well, already, Mithra is born from a stone. The stone in this context, as we have already explained in the analysis of the Þrymskviða myth (Part I of *Paganism Explained*), is the stone giants or ice giants of Nordic mythology. It's the endometrium and the ovary. Mithra himself gives birth to himself, from the ovary. Mithra is the egg, then the fetus. He is wearing the Phrygian cap, that is to say the amniotic bag, which besides, please note this, take this particular form on the head if it comes out before the unborn child, or rather if it is not not broken before birth (*expulsion of the fetus*). Mithra kills the bull by clinging to him (by the sword: the umbilical cord).

The stone is also, most often the symbol of the heart. This is also the case here, because it is precisely blood (from the heart) that is frozen in

the endometrium. The ovaries release the eggs thanks to the vital force coming from the heart.

Please note that female ovaries (as well as male testicles) were literally called "the stones" in the Middle Ages (and certainly before) as attested in *The Midwives book* by Jane Sharp.

Mithra is the egg, the hunter, as Artemis (hunting and moon goddess, the moon is the egg). He kills the bull, his father, the ancestor, the spermatozoon, he catches it by the head, like the spermatozoon is catched by the head. The bull is the ancestor, and the king is replaced by a new king. Often it's even his own son, who is as strong as he is, but younger. The bull-sperm-ancestor is killed and his body and blood will give all that will be needed for the life *in utero* of Mithra, the new king. And the scorpion castrates the male bull, the fallen king, since he is no longer the dominant male and leaves room for the new himself to be reincarnated. The dog helps to slaughter the bull because it is the female reproductive apparatus, or female genitals, like the wolf (see *Paganism Explained II*). The snake crawls on the corpse of the bull to drink its blood. The snake is the umbilical cord, so it is he who will drink the blood of the

bull-placenta-ancestor to give it to Mithra-fetus.

The symbolism of the dog and the snake have already been explained in detail in the previous volumes of *Paganism Explained* and in *The Secret of the She-Bear*. So we will focus on the scorpion:

The scorpion is a particular animal in the sense that it possesses a deadly poison, but also that after the mating, if she can, the female attacks and devours the male (this one runs away at full speed most of the time). Therefore, it is a good image for the killing of the ancestor king for the benefit of the young king, his son; or for the castration of the king (who is stripped of his place and can therefore no longer have access to the reproduction).

Mithra also means «friend» they say, but it's an analysis, in fact, the word means.... «ally», understand «he one who is bound». In French, ally is «allié» which literally means «bound to». The one who is connected by the cord, and the twin of the bull, his ancestor, whom he reincarnates. The pregnancy, and the symbolic pregnancy of the ritual of reincarnation being a transmission.

You must understand that this is not a real thing, it is a symbolic pregnancy that aims at a reincarnation (and in fact not of the father in the son, it is also a symbol).

The lion with the keys is also an image of the placenta, as I explained in *The Secret of the She-Bear*, it is most often the maternal part of the placenta, the one that eats, devours the mother. Often it is not a lion but a lioness, in fact, in Stone Age representations and sphinxes, and also and especially in Greek mythology. The two keys are the two navels, if I may say so, the image of the umbilical cord, as we saw in *Paganism Explained Part II*, the navel being, among other things, the equivalent of the keyhole in the myths and tales. The lion is therefore the placenta, the snake surrounding him/her the umbilical cord as always, and the two keys the two openings (one side on the placenta, the other side on the fetus).

It is not surprising that the initiation to Mithraism is reserved for men, since, as I explained it is a questioning and a renewal of the male kingship and his right to the reproduction or his symbolic castration. Nor is it surprising that the status obtained in the cult

of Mithra was probably related to the social or military status since, again, it is a copy of the natural hierarchy. I will go so far as to say that if the worship was followed correctly, a centurion was probably not a centurion because he was a centurion, but because his rank in the cult of Mithra was high. However, I imagine that this «divine» hierarchy has been corrupted over time.

My sources (studies):

Paternally expressed genes predominate in the placenta:
Wang X, Miller DC, Harman R, Antczak DF, Clark AG, 2013.

Placental developmental defects in cloned mammalian animals :
Ao Z, Liu DW, Cai GY, Wu ZF, Li ZC, 2016.

Altered Fetal Head Growth in Preeclampsia: A Retrospective Cohort Proof-Of-Concept Study :
Eviston DP, Minasyan A, Mann KP, Peek MJ, Nanan RK, 2015.

Placental Origins of Chronic Disease :
Burton GJ, Fowden AL, Thornburg KL, 2016.

Paternal age, placental weight and placental to birthweight ratio: a population-based study of 500,835 pregnancies :
Strom-Roum EM, Haavaldsen C, Tanbo TG, Eskild A, 2013.

Gender differences in fetal growth and fetal-placental ratio in preeclamptic and normal pregnancies:
Roland MC, Friis CM, Lorentzen B, Bollerslev J, Haugen G, Henriksen T., 2013.

Initiation in Mithraism

Concerning the degrees of initiation in Mithraism, the sources show that there are seven. Seven, in fact, it is like seven years, originally, because the child is weaned (as explained with more details in our other books, the physiological age of weaning in humans is up to seven years), and becomes an individual when he is seven years old, when he loses his baby teeth and receives the adults teeth. At «the age of reason». In the initiation to Mithraism, these years are imaged by several stages of intellectual evolution:

1. Corax: The raven or crow. His attributes are the beaker (a cup) and the caduceus and he is associated with the god Mercury.
Well, then, this stage is related to the self-awareness of the individual. In fact, of his personality that is reincarnated. If you prefer, the ancestor who reincarnates in him. In short, it is his personality, his individuality that begins to appear. *He begins to remember.* This slow realization is imaged by a symbolic pregnancy (actually three) followed by a symbolic birth, symbolizing the birth of the personality of the individual. The re-birth of the ancestor in the child or in the new individual, the new body.

The reincarnation of the ancestor.

The raven or crow is a symbol of this transmission (crows are known to have a generation-to-generation transmission). The raven and the raptors were used as symbols since Neanderthal (see the following study: *Birds of a feather: Neanderthal Exploitation of Raptors and Corvids, Finlayson C, Brown K, Blasco R, Rosell J, Negro JJ, Bortolotti GR, Finlayson G, Sánchez Marco A, Giles Pacheco F, Rodríguez Vidal J, Carrión JS, Fa DA, Rodríguez Llanes, 2012.*)

Obviously, crows, like raptors, are birds and consume meat, and even more precisely, crows consume meat from dead animals or humans. In fact, the crow, a scavenger, is in a way an animal that transforms the dead, the one that fetches the dead, and like the fetus who «eats» the placenta (*which is an avatar of the father and the ancestor*), the raven «eats» the ancestor.

However, the bird is the symbol of the placenta (the body, when the neck - often long as that of the stork or swan - being the cord) accompanied by the amniotic bag (the wings). The amniotic bag is moreover an egg...

In other words, the placenta-ancestor is caught by the egg-bird that uses it to create an egg-placenta that will give the necessary nutrients to a new individual.

The bird, like the god Mercury (Hermes with *winged* feet), is also linked to what one would call today the hormones, and the memories, the messages of the ancestor in oneself, somehow. This is exactly the role of the placenta, which, as explained above, is the father (the ancestor) and seems to transmit (through what we call in the modern way the hormones) the memories, the memory of the ancestors.

The beaker or cup is the symbol of the placenta. Its form is similar and the initiate drinks from it as the fetus drinks from the placenta (the same thing concerns the Grail, of course.). The sources seem to explain that the initiates drank wine (avatar of the blood) and were sprinkled with the blood of a bull.

The caduceus, as explained in detail in *The Secret of the She-Bear*, is a symbol of the placenta too, and especially of the umbilical cord, it is the famous relay in the relay race, one of the oldest sports, (see *the Lampadedromie*

ritual in Greek antiquity), it is also the staff adorned with a bird in *the Well of the Lascaux Cave* (-17 000) in France (see page 5).

Thus, it is understandable that the raven is the name and the main symbol of the first stage of initiation in Mithraism. This is the time when the dead ancestor is buried. In fact the ancestor is not buried to be protected, *he is buried to be given to the Earth, to the soil;* or burned *to be given to the air (and to the soil, by the ashes).* Generally, in Europe, a tree was planted on the graves. You understand. The tree ate the dead. The «underground» face of the tree ate him in the ground as it ate in the air those who were burned. In this sense, the ancestor became the tree.

Again, we must cross the symbols. The woman has the same role as the soil and the air: she preserves the nutrients until they are transmitted to the placenta-tree, and then to the fetus: to the new living individual, the reincarnated. The female oocytes or egg, are created when the future woman is still fetus. So, concretely, the oocyte or egg you came from was created by your grandmother, so to speak.

2. Nymphus: the Bridegroom. Associated with the goddess Venus. His attributes are the lamp of Venus, the bell, the veil, the tiara or the headband (originally, the tiara is a headband that surrounds the head).

Here, it's easy, the bell means the gathering, like the bells of the churches that call for «Mass» (as usual certainly a revival of the pagan customs), but also like the Easter bells that supposedly bring the eggs and call for someone to pick them up. Well yes, that's it! The goddess Venus, the lamp, the bell, the veil, the tiara, the headband, the bridegroom.... Of course it is about the marriage between the two elements. A symbolic reproduction. Either a spermatozoon and an egg, or... an ancestor and a child with the bird, the elf, the angel or the fairy as intermediary, which is also, in Nature, the bee, the intermediary between the male flowers and female flowers. The veil is the poetically imaged raised veil of the egg (and the bride, dressed in white because she represents the egg, also avatar of the Moon). The tiara or headband holds the hair (and often in the hairstyle of a bride, the veil itself) in place, untied and then knotted again as the egg, once opened and closed forever.

Venus, like Freyja (see *Paganism Explained I*), is the egg (please remember that the etymology of the word *virgin* says that this word in fact means «*who swells, who grows up*»).

3. Miles: the soldier. Associated with the god Mars. His attributes are the bag, the helmet, the spear, the drum, the belt and the armor.
You have to understand something to conceive the meaning of symbols... In this symbolic pregnancy which ends with the birth, thus the reincarnation of the ancestor in the child, the fetus is assimilated to a soldier, and *this pregnancy is a fight*. In many myths, a fight especially against the placenta-ancestor from which he must separate in order to live himself (the famous dominant bull, replaced and therefore put to death or symbolically castrated).

The bag is as usual the amniotic bag. The helmet is like the Phrygian cap, also the amniotic bag which is on the head of the fetus-soldier, the spear is one of the classic avatars of the umbilical cord, stitched in the placenta-ancestor-bull/bison, as in the representation of the killing in *the Well* of *the Lascaux Cave* in France.

The drum is the symbol of the fetus who is fighting in the womb, and who is knocking against the walls.

The belt is the umbilical cord and the armor the body of the fetus, which is gradually being created. In myths (like the one of Perseus), it can also be the symbol of the magic shield, i. e. the womb, the uterus, which is literally a shield that contracts (becomes hard) at the slightest shock or any stimulation to protect the fetus.

As in the Iliad, which will be studied in a future volume, the god Mars/Ares, presides over the combat and inspires the combatants. Mars is married to Venus and likewise her favorite animals are the wolf (symbolic female reproductive system) and the bear (pregnant mother, gravitation) and bulls were sacrificed to Mars.

4. Leo: The lion. Associated with the god Jupiter. Its attributes are the batillum (shovel), the sistrum, the laurel wreath, and the lightning.
The lion, often the lioness, the sphinx, is the so-called «maternal» side of the placenta. As explained in *The Secret of the She-Bear*, the bloody maternal side, has as avatar the lion, or

the lioness. Like the lioness devours animals, this side literally devours the mother from within. It is also this side that is detached from the mother after birth. The god Jupiter is the image of the ancestor. The attributes are obvious. A shovel to dig with, a sistrum to scare, a laurel wreath for the life that goes on, and lightning as the vital energy, the spark, the blood.

Let's explain: the shovel is the same symbol as the deer, or more exactly the deer antler, which was the shovel of prehistory, in fact, it is also, because of that, the same symbol as the crown, as explained in *The Secret of the She-Bear*. The crown/shovel on the child's head opens the cervix to get out of the womb, by tapping on it, and you use it to dig and open the grave, and thus revive the ancestor.

The sistrum is there to warn, and especially scare. The word sistrum comes from the Latin *sistrum*, derived from the ancient Greek σείστρον *seistron*, «object that one shakes», from the verb σείω *seio* «to shake», itself related to Sanskrit त्वेषति, *tveṣati*, to the avestique, *θvaγah* meaning ***«fear, tremor of fear»***, from the common Indo-European tṷei- («shake»). It is

explained in *The Secret of the She-Bear* why adrenaline, the hormone of fear (the god Pan/Cernunnos/Loki) is essential for childbirth or rebirth, that is to say *to leave the grave*.

Laurel is a shrub that stays alive during the winter. It is therefore the symbol of life in sleep. It also has the property of restoring life, since it is a medicinal plant against winter diseases (flu, cough, gastroenteritis, etc.).

Lightning is the symbol of vital energy, the electricity that starts life (and the heart), the birth. Lightning has the same pattern as veins: a branching pattern. The heart has the same sound as the thunder, which beats rhythmically and receives/sends blood from the body and into the body.

5. Persians: Persia. Associated with the Moon. Its attributes are the Acinaces, a dagger or a short Persian sword, the Phrygian cap, the sickle, the crescent moon and the stars, and the bag over the shoulder.

Here is the fetus coming out of the womb, or the ancestor coming out in the seven-year-old (the new himself, his new body). The moon is both the egg and the mirror (in the tale of *Snow*

White, the mirror on the wall is the Moon). The moon is the mirror of the sun, the one that reflects its light even in the darkness. The mirror is the one that shows the other self, the new body. The egg is also the new body, precisely (the light, the life kept in the dark.)

The dagger is both the umbilical cord, and the head of the child who taps on the cervix and opens it, and tears open the entrance. The Persian symbols are not chosen because they are Persian in the sense of the geographical or cultural origin, *but because they are from the east*, that is to say there where the sun rises, where the sun is reborn. Persia is east of Greece. The Phrygian cap has already been explained, it is the amniotic bag on the head of the fetus to be born, with the particular shape it takes at birth, when it comes out unbroken.

The crescent moon and stars represent life in the night, and respectively the birth and «the departed souls» who are coming back. The bag over the shoulder is of course the amniotic bag that hangs from the cord attached to the child, the amniotic bag is a part of the placenta.

6. Heliodromus: the rolling sun. Associated with the Sun, its atributes are the torch, the sun god, the whips of Helios and the robes.
Of course, it's about life, light, day (by the way, we say in French «to see the day» as synonymous with «being born»). There is not much to add to the symbols themselves, Helios whips represent the rays and radiations of the sun that touch and sometimes burn the skin, and the robes represent both the clothes that humans are covered with from birth, and the Earth, especially the Earth's atmosphere, which protects from the sun's rays.

7. Pater: the father. Associated with Saturn. Its attributes are the patera, the miter, the Phrygian cap, the shepherd's crook, a ring with a ruby or garnet, the chasuble or cape, and robes inlaid with precious stones and metal threads.
You must understand. The symbols are not there to decorate, they have a function of course: to make you understand what these myths are about. They have a meaning. ***All initiation consists in the intrinsic comprehension of the essence of these symbols.*** Saturn is Cronos. You know like me that it's time. It's Heimdallr. This is the image of time passing. This last stage tells you: the child, the life, the sun will age, it will

have to reincarnate, find a body in which to enter, if I may say. It is Heimdallr, «Santa Claus», the ancestor who enters the body (symbolically the shoes under the tree-placenta or the socks) of the child at Yule.

That explain the famous *Saturnalia*, a Roman festival where the roles was symbolically reversed: the slaves become masters and the masters become slaves: in other words the children become adults (ancestors) and the adults (ancestors) become children.

To «catch» a child (whose avatar is the egg, the virgin in tales, the lamb etc.), the ancestor uses his shepherd's crook, which can also be a scepter or a wizard's staff (the avatar of the dry umbilical cord) which creates a bloody ring on the child and on himself: *the ring with a ruby or a garnet, of course it is the navel...*

The patera was a very flat ceramic or metal bowl, used for libations in antiquity. The libations were sacrifices in liquid form (usually wine, and in this case it was wine). In short, they poured wine (an avatar of blood) in this... kind of very flat cup. I do not know if we can call it a cup, moreover, it's more like a thick flat metal

dish. Well, well... It's of course the placenta, which as we have already explained is the father-ancestor. That's why we pour wine (blood) on it.

The cap is the amniotic bag, which, remember, is a part of the placenta when the chasuble or cape is more precisely the amniotic bag.

The dress encrusted with precious stones and metallic threads is also the placenta with the amniotic bag, the precious stones and the metallic threads being the blood and the blood vessels. The encrusted dress is also an avatar of the starry night.

This initiation in seven stages, was probably conducted in the form of questions to which the initiate should be able to answer, like the catechism, taken up by Christianity. Probably little by little, as in this one, the initiation lost its meaning, and the answers to be given had to be learned by heart instead.

Before, the initiation and the transition from one grade to another concerning Mithraism, was precisely about the understanding of symbols and myths.

The proof of this (here memorized) «catechism» connected (we think) to the Leo grade seems to lie in the following fragmented Egyptian papyrus (William M. Brashear, «*A Mithraic Catechism from Egypt*»):

Verso
[...] He will say: 'Where [...]?'
'[...] is he at a loss there?' Say: '[...]'
[...] Say: 'Night'. He will say: 'Where [...]?'
[...] Say: 'All things [...]'
'[...] are you called?' Say: 'Because of the summery [...]'
[...] having become [...] he/it has the fiery ones
'[...] did you receive?' Say: 'In a pit'. He will say: 'Where is your [...]?'
'[...] [in the] Leonteion.' He will say: 'Will you gird [...]?'
'[...] death'. He will say: 'Why, having girded yourself, [...]?'
[...] this [has?] four tassels.

Recto
Very sharp and [...]
[...] much. He will say: '[...]?'
'[...] of the hot and cold'. He will say: '[...]?'
'[...] red [...] linen'. He will say: 'Why?' Say:
[...] red border; the linen, however, [...]

'[...] has been wrapped?' Say: 'The savior's [...]'
He will say: 'Who is the father?' Say: 'The one who [begets] everything [...]'
[He will say: 'How] did you become a Leo?'
Say: 'By the [...] of the father [...]'
Say: 'Drink and food'. He will say: '[...]?'
[...] in the seven-[...]

Hymiskviða

1.
Ár valtívar
veiðar námu
ok sumblsamir,
áðr saðir yrði,
hristu teina
ok á hlaut sáu;
fundu þeir at Ægis
örkost hvera.

1.
Chosen gods in the old days
caught a good haul
and became thirsty,
before they had eaten enough,
they carved a bough
and looked on blood,
found that Ægir
owned ships (kettles).

Note: Ægir means "sea".

The chosen gods are the memories of the ancestors, the memory of the ancestors chosen to return to life. In other words, in a more

modern way, the male DNA chosen to be passed on to the offspring. This is the description of what happened before (in the old days). Before, the chosen gods caught a good fish (an egg), they were thirsty, before having eaten enough (before being satiated, to be finished), they created a wand, the umbilical cord, but also the relay, the scepter. By looking at the blood, that means by getting the blood through that cord. As it has been explained many times, the navel is the third eye, so logically, they can "see" the blood. Looking at this blood, they understand that Ægir, the sea, the mother, the amniotic fluid, owns ships or kettles. The kettle is the avatar of the uterus or the egg and the placenta that becomes the amniotic bag, the kettle where the fetus is prepared. In other words, they understood that the god of the sea (amniotic fluid), so the mother, has a kettle for them, a uterus, an egg, a placenta, where they can drink and eat. They learned all this thanks to the umbilical cord they themselves made.

2.
Sat bergbúi
barnteitr fyr
mjök glikr megi
miskorblinda;
leit í augu
Yggs barn í þrá:
"Þú skalt ásum
oft sumbl gera."

2.
The mountain-dweller sat there
happy like a child
most like the son of
miskor-blind;
looked longingly in the eyes
of Yggr's child:
"You shall for the spirits
often make drink."

Note: Yggr means "the terrible", and is usually understood as a name for Óðinn, because he hangs in Yggdrasill ("The Terrible Horse"). There is no known translation for "miskor". We don't know what it means.

Very interesting second paragraph: The mountain-dweller is the placenta, or Ægir

himself, i. e. the mother through the placenta. He is happy as a child because, precisely, he is here again becoming a child, to be reincarnated (symbolically and really). Probably "the son of miskor-blind" means the son of Óðinn, the blind, or almost blind. He looks long into the eyes of Óðinn's son, Þórr. If miskor-blind means Óðinn himself, then he, himself, son of Óðinn, looks himself in the eye. He looks at his reincarnation in his eyes: of course, we are talking here about the umbilical cord. Who speaks afterwards? We don't know. This is maybe the placenta, this is maybe the fetus... But it doesn't matter, since it is the same person, and the sentence is valid in either direction: the fetus tells to the placenta "give me something to drink, to feed my mind", and the placenta tells the fetus "you'll make a drink to me: the spirit". It is the flow of blood in both directions, carrying the necessary nutrients to the brain of the fetus, and the memory, the mind; and the flow of blood from the fetus to the placenta-ancestor: the spirit.

3.
Önn fekk jötni
orðbæginn halr,
hugði at hefndum
hann næst við goð,
bað hann Sifjar ver
sér færa hver,-
"þanns ek öllum öl
yðr of heita."

3.
The Ettin got much toil
with man tired of words,
he contemplated revenge
he is next to a god,
he asked Sif's husband
that each should find his (drinking vessel),-
"then I shall
brew beer to all."

Note: Þórr is Sif's husband.

All this was what happened before. Now, we are talking about the present. The Ettin, the mother, the endometrium, has had a lot of work since, with "the man tired of words" that is to say the dead of course, remodeled in and as the placenta, which does not speak. He thinks of

revenge, of vengeance, etymologically it means that he wants "to show his strength". He is next to Þórr, Sif's husband, or his reincarnation, a new Þórr, (the concept of individual in the modern post-Christianity sense among the gods makes no sense). Þórr lives many lives because he is a concept, an Idea concerning yourself. Þórr, as it has been explained in previous works is the heart, the life force, but also, the spermatozoon (so the new heart or life force). The Ettin, the endometrium, is next to Þórr and he tells him: let everyone find his egg (and placenta), and I will prepare them something to eat.

4.
Né þat máttu
mærir tívar
ok ginnregin
of geta hvergi,
unz af tryggðum
Týr Hlórriða
ástráð mikit
einum sagði:

4·
The honoured gods
and great powers
did not manage
such difficulties,
before Týr so loyal
alone said
gave good advice
to Hlórriða:

Note: Týr means "god", originally "beam of light (from the sky)". Hlóriða (alias Hlórriða) probably means "rider of water", "rider of blood" or "rider of fire", and is a name for Þórr.

The gods, the chosen DNA, led by Þórr, the spermatozoon, can not succeed without Týr, the burning arrow, the ray of the sun of course, but also the one that pierces, the one that sends the "rider of water" (no need to explain).

5·
"Býr fyr austan
Élivága
hundviss Hymir
at himins enda;
á minn faðir
móðugr ketil,
rúmbrugðinn hver,
rastar djúpan."

Þórr kvað:

5·
"Lives east of
Élivágr
dog-wise Hymir
by the end of the sky;
my daring father
has a kettle,
very big
a rest deep."

Þórr said:

Note: Élivágr can mean "eternal wave", from ælifr + vágr, or "wave of age", from elli + vágr. A "rest" is how far you can travel before you need a rest, in the past usually after about two hours of walking.

Týr explains that to the east of Élivágr (to the east, where the sun is born, thus the place of birth: like Persia was to the east of Greece, from where the Persian attributes of Mithra) lives Hymir, wise as a dog. In fact, it means that he sends Þórr east of Élivágr. The genealogy here seems very special, you will agree. Týr speaks of his father Hymir, while his father is normally Óðinn, even if he himself is the father of Týr... That's right because the gods should not be seen as humans and individuals in the modern sense but as Ideas, concepts in a Socratic way, and physical elements. Let us explain: Hymir is a word game with Ymir, which etymologically speaking means "the twin". As explained in detail in *The Secret of the Bear*, the twin in myths, the one who is killed by the other (Remus, Pollux) is always the placenta-ancestor, the tree of life, put to death by Castor, the one who cuts and eats wood (also the tree)...

Hymir, the placenta, (and thus of course the father of the one who talks about it, since it is always the ancestor, the father) has, or has the possibility of having a large kettle, the enlarged egg, which is, remember, a part of the placenta itself.

Interesting also to point out this constant and voluntary mixture of units of time and length measurement or geographical measurements, with the the kettle, described as being «a rest deep». We could also say that the kettle is nine months deep, to understand it in a more modern way. This way of speaking is constant in myths, and it must be understood to capture the meaning of myths.

6.
"Veiztu ef þiggjum
þann lögvelli?"

Týr kvað:
"Ef, vinr, vélar
vit gervum til."

6.
"Do you think
that he will borrow his water-boiler to us?"

Týr said:
"Yes my friend,
if we use cunning."

Þórr asks Týr if he thinks that Hymir will lend them his kettle, and Týr answers that he will, if

they use trickery. Nothing particular to explain here, other than that the theme of trickery is almost constant in the symbolism of the reproduction-reincarnation and in the doublet placenta-fetus (ancestor-reincarnated). That's what makes the story, the myth.

7.
Fóru drjúgum
dag þann fram
Ásgarði frá,
unz til Egils kvámu;
hirði hann hafra
horngöfgasta;
hurfu at höllu,
er Hymir átti.

7.
Far they travelled
that day
from Ásgarðr
to Egill they came.
He housed he-goats
with beautiful horns;
they went
to Hymir's hall.

Egill comes from *AgilaR (Proto Norse), formed from Agi: Terror. Egill has two male goats. There, I must explain, even if it was detailed in *The Secret of the Bear*: this is of course the god Pan/Cernunnos, often incarnated in the god Loki in Nordic mythology. It's something that has disappeared from all modern explanations. These myths, this science, come from ancient times, when the domestication of man by civilization was not yet complete. Fear, panic, today scientifically named "adrenaline" is an essential part of wildlife.

Absolutely essential. Essential to any movement. Adrenaline, commonly associated with fear, panic, makes you wild. It is present, and essential in a normal birth, and conditions the fetus ejection reflex (the capacity the woman has to expel out the fetus, see books from Michel Odent), and gives several capacities to the fetus when it comes out (capacity to breathe, and to regulate its temperature a short time). Adrenaline is also essential in the reproductive act. The adrenaline rush is conditioned in these cases by intimacy. Goats are the classic symbols of the god Pan and adrenaline.

In other words, they go to Hymir's house, taking on the road Egill: terror, adrenaline (stopping at his home). Egill is a personified idea, or, said in a modern way, a personified hormone.

8.
Mögr fann ömmu
mjök leiða sér,
hafði höfða
hundruð níu,
en önnur gekk
algullin fram
brúnhvít bera
bjórveig syni:

8.
Terrible grandmother
the young man found,
she carried nine hundred
heads,
another went
all-golden forth
with white eyebrows
she served strong ale to her son.

I almost want to say: "Here they are in the house of Kali-Durga", the goddess with the blue tongue and the skulls belt, the one who carries the world, the bear, the bearing mother. It's funny, Týr said they went to his father, whose wife would probably be his mother, but in fact, the wife of his father is his... grandmother. Filiation has some interesting details (didn't I tell you that the egg you were made from was in fact created by your... grandmother?), But it also highlights the fact that it should not be understood literally. Filiation in reincarnation is that of memories. The bearing mother, the bear, is the one who chooses the dead to be reincarnated, hence the terrible belt of skulls. The skulls are all the deceased, all the memories, all the embryos from which to choose. What is explained after is related to the past, to describe her function: before, another one came, like Þórr today, and she recognized him (accepted) as his son and served him strong beer, which could have been wine: avatars of (breast) milk and (placental) blood or amniotic fluid. All alcoholic products being either an avatar of the blood (fermented and processed food in and by the body), breast milk (here mead is the most common, because it is fermented honey: the favorite food of the She/Mother-

Bear) or amniotic fluid. He was dressed in gold, that means full of blood, life, energy of the sun.

9. "Áttniðr jötna,
ek viljak ykkr
hugfulla tvá
und hvera setja; -
er minn frii
mörgu sinni
glöggr við gesti,
görr ills hugar."

9.
"Listen, Ettin descendant,
sit down both of you
under my kettles;
because my husband
is difficult
with strangers
and easily becomes angry."

If we compare with classical tales, you can see that we have the image of the ogress (the She-Bear) and her terrible husband. What is said here is meaningless if one tries to understand it directly. Why should they sit under the kettles because the husband is easily irritable with strangers? The kettles are the future kettles, the

eggs, and for the moment, they must remain under them. Besides, it's interesting, at this time the kettles are the one of the wife, not of Hymir.

10.
En váskapaðr
varð siðbúinn
harðráðr Hymir
heim af veiðum,
gekk inn i sal,
glumðu jöklar,
var karls, en kom,
kinnskógr frörinn.

10.
The dangerous
came back late
hard-headed Hymir
from the haul (fishing),
he went into the hall
icicles rang,
the forest was frozen.

You have to understand things as follows: Hymir is not yet a person, he is just the placenta / spermatozoon concept (that's why he has a hard head), empty. He has to work with

an individual to exist. He comes back from fishing (fishing an egg). But .. He must return empty-handed because the forest is still frozen. Understand, as explained in Paganism Explained I, by frozen: that does not flow. The endometrium/the mother does not release her blood, it does not flow.

Frilla kvað:

11.
"Ver þú heill, Hymir,
í hugum góðum,
nú er sonr kominn
til sala þinna,
sá er vít vættum
af vegi löngum;
fylgir hánum
hróðrs andskoti,
vinr verliða;
Véurr heitir sá.

The mistress said:

11.
"Hail to you, Hymir,
in the mind good,
now your son has come
to your hall,
who came from afar
we waited long for him;
follows him
Hróðr's foe,
man-friend
called Véurr.

Note: Hróðr means "praise", "reputation". Véurr possibly from vé ("the sacred") and úrr ("ox").

It is the mother who takes the famous individuals into her body, she is the one who introduces them. Besides, did I not tell you right now that Hymir was not yet a person, but just a concept? He is simply in the spirit: "in the mind good". Now, his son, his substance, himself has arrived, to make him real. Besides, Hymir and Hróðr means "hymn". This means that Týr («your son») is followed by Þórr («Véurr»), the enemy of reputation, the enemy of glory, and especially the enemy of Hymir. And yet, the next verse says "man-friend"...

Myths are full of riddles. In fact, Þórr is the enemy of Hymir/Hróðr, the enemy of reputation, glory, or more precisely the song of glory, the enemy of the spirit; as water is the enemy of fire. It's not negative. It is a necessary enemy. It is the one who will kill him, in other words who will kill the concept of Hymir, the memory, the name, because he will revive it. This is the same problem as that of the placenta-ancestor who becomes the enemy to slaughter while it was feeding the fetus-reincarnated before. For the placenta-ancestor, the fetus-reincarnated is a friend-foe, a necessary enemy, the one who will bring the final blow to revive him.

12.
"Sé þú, hvar sitja
und salar gafli,
svá forða sér,
stendr súl fyrir."
Sundr stökk súla
fyr sjón jötuns,
en áðr í tvau
áss brotnaði.

12.
"See you, where they sit
under the hall-gable,
they hide themselves,
behind the beam."
The Ettin stared
at the beam and it broke
the pillar broke
in pieces.

Týr and Þórr are hidden behind the pinion (the triangle part that holds the roof: that is to say the uterus) under the beam (which holds the roof), i. e. the neck of the uterus, the cervix. Hymir, the spirit of the ancestor in the mother, invoked by the mother, opens the cervix.

13.
Stukku átta,
en einn af þeim
hverr harðsleginn
heill af þolli;
fram gengu þeir,
en forn jötunn
sjónum leiddi
sinn andskota.

13.
Eight pieces
but one of them
was hard enough
to not break.
They walked forth,
but the old Ettin
followed
his foe
with his eyes.

The cervix is able to open. The size of its opening has been counted and is still counted today in fingers. The midwife's fingers. The cervix opening can be 10 cm in diameter, or about 8 fingers at birth. Here, the fact that one of the pieces has not broken means that the cervix opening is about one finger, which is the case during ovulation in women. This opening allows them to enter the womb.

14.
Sagði-t hánum
hugr vel þá,
er hann sá gýgjar græti
á golf kominn,
þar váru þjórar
þrír of teknir,
bað senn jötunn
sjóða ganga.

14.
Much sollow he felt
when his eyes saw
the female Ettin's bane
come forth on the floor,
Three steers
they brought
to cook,
the Ettin bade.

Understand that spermatozoa are seen as the food and bath of the giants: the Ettin.

15.
Hvern létu þeir
höfði skemmra
ok á seyði
síðan báru;
át Sifjar verr,
áðr sofa gengi,
einn með öllu
öxn tvá Hymis.

15.
Every ox became
a head shorter;
then they were
thrown on the fire.
Sif's husband
before he went to sleep
took two whole oxen
for himself.

Here again, except that we have the additional detail of the cut head, and that is what happens to the spermatozoa during fertilization. The "nutritive" part of the spermatozoon is the head, which is not the case in real bulls. Note that when the cervix opens, all excess sperm are not expelled from the uterus, they are "eaten" by the endometrium: the carpet of blood covering the

uterus, here symbolized by the giants and fire, fire being an avatar of blood.

16.
Þótti hárum
Hrungnis spjalla
verðr Hlórriða
vel fullmikill:
"Munum at aftni
öðrum verða
við veiðimat
vér þrír lifa."

16.
He thought that
the gray-haired friend of Hrungnir
Hlórriða's evening meal
had been very large:
"Next evening
we will need
to get our food
from fishing and hunting."

Hrungnir ("the noisy" or "the brawler") is the mother, or more exactly the heart, the blood of the mother. Her friend is of course her husband, the father, avatar of the ancestor (which is why he has gray hair) to be reborn, the one who

brings the ancestor into the mother. The images in the second part of the verse (hunting and fishing) will be explained later.

17.
Véurr kvaðzk vilja
á vág róa,
ef ballr jötunn
beitr gæfi.
Hymir kvað:
"Hverf þú til hjarðar,
ef þú hug trúir,
brjótr berg - Dana,
beitur sækja.

17.
Véurr wanted
to row out on the sea
if the bold Ettin
would give him bait.

Hymir said:
"Of my herd
you mountain destroyer
can seek bait
if you believe in your own strength.

Véurr is a name of Þórr, which clearly explains that it is one of the spermatozoa: «urr» means «ox», so a castrated bull; and «vé» means «sacred»: the one who will be chosen, etymologically, the one who is offered/sacrificed... It is the same castrated and sacrificed ox as in the cult of Mithras, do you understand? To fish (to fertilize, and thus to transform, in order to become alive), Þórr/Véurr must possess a bait, an ox thus, which explains its name. Note that in myths, the ancestor is not often present. Þórr is not directly the ox, he is not, he is transforming, he is metamorphosing, only his essence is, and it does not have a name, its names are those of its appearances. Hymir is another form of Þórr, his future himself, the spirit of the ancestor in the mother (in the endometrium) that accompanies him. Þórr is allowed to take a bait.

18.
Þess vænti ek,
at þér myni-t
ögn af oxa
auðfeng vera."
Sveinn sýsliga
sveif til skógar,
þar er uxi stóð
alsvartr fyrir.

18.
I think
that it is unusual for you
to tale an ox
as bait."
Swift to the forest
the young man went
there he found
an all black ox.

Hymir allows him to take an ox (a castrated bull) that Þórr will find in the forest (in the endometrium, in the womb).

19.
Braut af þjóri
þurs ráðbani
hátún ofan
horna tveggja.

Hymir kvað:
"Verk þykkja þín
verri miklu
kjóla valdi
en þú kyrr sitir."

19.
He took the animal
the Ettin bane
broke then off
his fortress with both the horns.

Hymir said:
"Even worse
deeds you do
than when you sit still
you steerer of ships.
[The Ettin had then
taken out the boat.
Þórr went to the vessel
and sat down,
took two oars,

and the Ettin thought
at the ship
started to go real fast.

Hymir himself sat
in the bow of the boat,
and they both rowed,
as hard as they could.
Hymir then said
that they had arrived
to that place
where there was hope to catch fish.]

From the moment Þórr has his bait, it is he who leads the boat, so to speak. Hymir is only the spirit in the female body, the guide, who also explains to Þórr when he is arrived at the ideal place to fish (the fish being, here, an avatar of the egg, even if the elements do not have such precise limits in this myth).

20.
Bað hlunngota
hafra dróttinn
áttrunn apa
útar færa,
en sá jötunn
sína talði
lítla fýsi
at róa lengra.

20.
The sea horse can
go further out,
ape-son*, said
the goat-king.
The giant meant
that he had little
wish to row further.

The sea horse is the boat, avatar of the (future) placenta. The goat-king, the adrenaline (see explanation above), who pushes him forward (probably speaking through Hymir), tells him that he still has the strength to go further. And yet Hymir himself discourages him, since he does not really want to row further. The boat has the strength to go further, thanks to the adrenaline, but Hymir does not want to because

he is afraid, and as explained before, the fear is a manifestation of the adrenaline itself. This seems at first reading illogical but is not. Adrenaline is both fear and what drives you to action. Adrenaline is an essential hormone for both sexual intercourse and birth.

21.
Dró meir Hymir
móðugr hvali
einn á öngli
upp senn tváa,
en aftr í skut
Óðni sifjaðr
Véurr við vélar
vað gerði sér.

21.
Brave Hymir
pulled up
two whales on his hook,
on a single cast.
But in the stern
the friend of Óðinn,
Véurr, with cunning
prepared his cast.

Here the action is split in two stages, with Hymir's fishing, and later Þórr's fishing, but it is actually about just one stage. Hymir catches two eggs, in fact one for each, which means, as they are the same person, just one.

22.
Egndi á öngul,
sá er öldum bergr,
orms einbani
uxa höfði;
gein við agni,
sú er goð fia,
umgjörð neðan
allra landa.

22.
He fixed on the hook
saver of man,
destroyer of worms
the ox head.
Gaping over the hook,
the enemy of gods,
the girdler from below
over all lands.

Very interesting verse. Why, if one reads the text literally, why would the bull's head be the one that saves man, and even better, the one who destroys worms? It does not mean anything. And yet. Of course that makes sense. The savior of man, the one who destroys the worms, is the one who pulls out from the grave, the one who makes reincarnation possible. Worms devour and destroy the body, they return it to the soil. The head of the ox, the spermatozoid, the sacrificed ox, is the savior of the man, the one who revives the ancestor. Þórr/Véurr catches the girdler, the one who puts the rings in the nose of oxen (did I not tell you in a previous volume that the ring in the tales was the image of the navel?). What does that mean? Is he the one who catches, or is he the catch? Both because his catch and himself are the same.

All this verse, and only this verse, describes the first symbolic pregnancy, leading to reincarnation (there are always three). The construction of this poem expresses well what has been described in *The Secret of the Bear* regarding the three pregnancies and the number Pi. These three pregnancies of the ritual of reincarnation are intertwined as if the birth of the first and the second was simply a

vision of the future.

23.
Dró djarfliga
dáðrakkr Þórr
orm eitrfáan
upp at borði;
hamri knúði
háfjall skarar
ofljótt ofan
ulfs hnitbróður.

23.
Brave he pulled
fast-acting Þórr,
the venomous worm
up to the surface.
The hammer sounded
in the hair hill
of the
friend of the wolf.

So he takes the snake out of the sea and the hammer sounded in the hair hill of the friend of the wolf. He takes the snake out of the womb (from the amniotic bag) and we can hear his heart resound on the belly (the hairy hill) of the mother (the wolf being the female genitals, the

friend of these genitals therefore is the mother). In short: he was born.

24.
Hraungalkn hlumðu,
en hölkn þutu,
fór in forna
fold öll saman;
sökkðisk síðan
sá fiskr í mar.

24.
The creature howled,
resounded in the mountains,
the whole old
Earth trembled.

[But Hymir took the knife
and cut the line]
And the fish sank
fast into the sea.

The creature (the mother) howls, like the wolf, and her sound resounds in the mountains (the belly, the pelvis), and the old Earth (mother, belly, uterus) began to tremble (of course, it is the contractions of the uterus). Hymir (the spirit of the ancestor in the mother) takes the knife

and cuts the line (the umbilical cord) and the fish /snake returns in the sea (the uterus).

25.
Óteitr jötunn,
er aftr reru,
svá at ár Hymir
ekki mælti,
veifði hann ræði
veðrs annars til.

Hymir kvað:

25.
Unhappy was the Ettin
when they returned
sat by the oars,
and said not a word,
he the boat turned around,
straight towards land.

Hymir said:

Here they are already back. They don't say a word because they are in the womb again.

26.
"Mundu of vinna
verk halft við mik,
at þú heim hvali
haf til bæjar
eða flotbrúsa
festir okkarn."

26.
"Shall we put
equal work into this
then you carry the whales
to the farm,
or you take the sea goat
and place it on land."

Hymir offers Þórr to choose his work. Either he takes the two whales to the farm, or he brings back the sea goat (the boat, with the reminder of the life force, the adrenaline).

27.
Gekk Hlórriði,
greip á stafni
vatt með austri
upp lögfáki,
einn með árum
ok með austskotu
bar hann til bæjar
brimsvín jötuns
ok holtriða
hver í gegnum.

27.
Went Hlórriða
and took the boat in the stem
threw the sea horse up
with the water in it.
With the oars and bailer
Ettin's surf-swine
he carried to the farm
through forests
and forested valleys.

Þórr apparently chooses both jobs. He throws the sea horse (the boat, the placenta) up to land by holding it by the stem (the umbilical cord) with the water it contains (the blood, the amniotic fluid). He takes the whales too, here

called sea pigs. The pig or the wild boar is a classic avatar of the amnniotic bag (the body of the pig) and the placenta that hangs on it (the snout that scratches the soil, looking for food: the soil being the mother's womb). He takes them through the forest and valleys covered with forests (the uterus, forests and trees are the placenta and/or the endometrium, which have this same nurturing function).

28.
Ok enn jötunn
um afrendi,
þrágirni vanr,
við Þór sennti,
kvað-at mann ramman,
þótt róa kynni
kröfturligan,
nema kálk bryti.

28.
And still the Ettin
wanted to
give Þórr
defiance give.
"Though the man can row
not truly strong
will I call him
unless he can break my cup."

What does Hymir mean here? He's going to call him unless he breaks his cup? Call him where? To death of course. He will kill him. In other words, the spirit of the ancestor in the sea challenges the fetus. Like the image of war, the symbolic pregnancy is experienced as a permanent challenge, a fight. The cup here, as always, is a classic avatar of the placenta with the umbilical cord. So we are at birth, where the placenta must be fought and broken, cut off. If Þórr does not destroy the placenta, then Hymir, the mother will keep him (call him), either his spirit (he will be born dead), or totally, because, as we know, a fetus can stay in his mother's womb and is then changed to stone by the placenta (you can read about the lithopedions, phenomenon explained in *The Secret of the Bear*).

29.
En Hlórriði,
er at höndum kom,
brátt lét bresta
brattstein gleri;
sló hann sitjandi
súlur í gögnum;
báru þó heilan
fyr Hymi síðan.

29.
Hlórriða took the cup
in his hand
the stone he broke,
but the cup held together.
He sitting down
hit it through the pillars,
whole they carried
the cup to Hymir.

Þórr tries to break it, sitting (like the fetus in thewomb), with a stone (the heart, his hammer). The stone get broken (he receives blood from impulses from the placenta from the heart of the mother, the heart being symbolically broken when it gives blood). He then throws the cup into the pillars. The pillars are, like the columns of Hercules, the bones of the pelvis. The cup, the placenta, is attached to the amniotic bag, which is itself part of the placenta. At birth, the fetus taps with his head covered with the amniotic bag against the cervix and pelvis, causing contractions of the uterus. Sometimes it so breaks the cup (sorry, the amniotic bag/placenta), which speeds up the delivery considerably, but not always, or at least not the first time. The contractions bring back, like a breath, the amniotic bag/placenta upwards.

30.
Unz þat in fríða
frilla kenndi
ástráð mikit,
eitt er vissi:
"Drep við haus Hymis,
hann er harðari,
kostmóðs jötuns
kálki hverjum."

30.
But then the beautiful
mistress helped,
goodwill-advice
she gave him.
"The head of Hymir,
is harder than glass,
throw the cup
on his head."

The beautiful mistress is at the same time the midwife and/or the mother and/or the fairy. This verse is mysterious, as are the real reasons for the initiation of childbirth. There is the idea that the cup is broken by the head (of the fetus), but at the same time, a spirit from nowhere (the spirit of the ancestor: Hymir) seems to inhabit the fetus for it to work this time. Indeed the fetus/Þórr had already tried before, but without

success. Note that in deliveries, midwives often pierce the amniotic bag with a wand, to help effective contractions to happen. In the absence of water on the head of the fetus, his strikes with his head to open the cervix are then more violent and more effective. The midwife who was very often the grandmother or an experienced old woman is also seen as the ancestor outside.

31.
Harðr reis á kné
hafra dróttinn,
færðisk allra
í ásmegin;
heill var karli
hjalmstofn ofan,
en vínferill
valr rifnaði.

31.
Suddenly the goat-king
got up on his knees,
used all his
spirit-power;
the Ettin head
was undamaged,
but shattered
was the cup.

[Hymir said:]

The king of goats? Understand: Pan, adrenaline. Absolutely necessary for the expulsion of the fetus, the adrenaline pushes the mother to get up (often it is precisely on her knees, in the physiological deliveries) and it gives her the final force necessary for the fetus ejection reflex (see Michel Odent). The cup (the amniotic bag/the placenta) is broken.

32.
"Mörg veit ek mæti
mér gengin frá,
er ek kálki sé
ór knéum hrundit;"
karl orð of kvað:
"knákat ek segja
aftr ævagi,
þú ert, öldr, of heitt.

32.
"Full treasures worth
I lost
when I see the cup
broken on my knee":
He spoke -
"can I never
again say -
"Beer! You are brewed!"

Hymir sees the broken cup and accepts that he has lost. He will not be able to make beer again (blood/amniotic fluid: alcohol and fermented juices being the avatars of body fluids, a food transformed and fermented by the body). Here, beer is preferred to the classic wine (blood avatar) because it probably refers more specifically to the amniotic fluid to which it resembles.

33·
Þat er til kostar,
ef koma mættið
út ór óru
ölkjól hofi."
Týr leitaði
tysvar hræra;
stóð at hváru
hverr kyrr fyrir.

33·
"Now it remains to be seen
if you can carry
out from my hall,
the ale-ship."
Twice Týr tried
but the kettle
twice stood still.

But it is not finished, now they have to come out of the womb, and also take with them what they were looking for, which will make the third and final symbolic pregnancy (so the effective reincarnation) possible: the kettle/the ship (the placenta and amniotic bag). Týr does not succeed, twice, the placenta is indeed hung up to about half an hour after delivery to the walls of the uterus.

34·
Faðir Móða
fekk á þremi
ok í gegnum steig
golf niðr í sal;
hóf sér á höfuð upp
hver Sifjar verr,
en á hælum
hringar skullu.

34·
Móði's father
got a good grip
went through the floor
he stepped;
up on the head
he threw the kettle,
but the handles
clattered about his heels.

Have you seen? Móði (courage) is the son of Þórr. Interesting that we are talking about Þórr's son at this time of his (re)birth, but this is only a detail. Móði's father, so it's Þórr. But here the description is simply striking. Please picture things well in your mind. The fetus is (most often) back in the womb, head down, and the placenta, most often, is placed at the top, under its buttocks (that's why, in myths, the placenta is often a horse, a seat, a boat, etc.). This is the third try: on the head, Þórr/the fetus passes through the floor (the cervix, the pelvis) and he pulls with him the kettle/placenta whose handles (the cord) hit his heels. If it's not a description of birth, then tell me, what is it?

35.
Fóru-t lengi,
áðr líta nam
aftr Óðins sonr
einu sinni,
sá hann ór hreysum
með Hymi austan
folkdrótt fara
fjölhöfðaða.

35.
Fared not long,
before they looked back,
Óðinn's son,
once more to see;
he saw coming
from the East with Hymir
many-headed army
charge.

He looks back, and sees an army of giants coming with Hymir. The giants and Hymir are the endometrium and the placenta, which are always seen as enemies to be slaughtered at birth (the cord must be cut, which symbolically is the same as cutting the head of the placenta)

36.
Hóf hann sér af herðum
hver standanda,
veifði hann Mjöllni
morðgjörnum fram,
ok hraunhvala
hann alla drap.

36.
He threw the kettle
down from his back,
the murderous Mjöllnir
he wielded
and the stone-whales
he all killed.

With his own heart (Mjöllnir, his hammer), he kills his enemies. This is exactly what happens at birth, since the baby's heart then works without outside blood supply. The baby breathes and the cord/placenta stops beating and therefore dies. Stone whales are a reference to the fact that when the placenta (egg, whale) is too old, it becomes calcified/fossilized... to make short: it turns into stone. If it keeps the fetus too long with it, the fetus will itself be fossilized.

37.
Fóru-t lengi,
áðr liggja nam
hafr Hlórriða
halfdauðr fyrir;
var skær skökuls
skakkr á beini,
en því inn lævísi
Loki of olli.

37.
Fared not long,
before half-dead,
Hlórriða's goat
on the ground.
The pole-horse
was lame
and that was done
by the cunning Loki.

Reference to adrenaline (and hormones in general), also imaged in Nordic mythology by the cunning Loki. It is explained how the birth was possible, and how the placenta was expelled and killed: how the blood in the cord stopped flowing, which is equivalent to cutting the cord, here the paw of the horse-cord (the placenta-cord).

38.
En ér heyrt hafið, -
hverr kann of þat
goðmálugra
görr at skilja? -
hver af hraunbúa
hann laun of fekk,
er hann bæði galt
börn sín fyrir.

38.
Heard it you have
about this -
can every god-knowing,
man tell -
what from mountain-dweller,
fine he got
where he both his children
he asked to follow.

39.
Þróttöflugr kom
á þing goða
ok hafði hver,
þanns Hymir átti,
en véar hverjan
vel skulu drekka
öldr at Ægis
eitt hörmeitið.

39.
To the thing of the gods
the firm one came
brought the kettle
that Hymir owned,
well shall gods
every winter hard,
beer drink
in Ægir's hall.

Only one of the two children of the mountain-dweller (the mother) escaped. Classically, the placenta is seen as the twin of the child, but also as the sacrificed ancestor. One is dead (the placenta) so that the other (the fetus) can live. Whoever has come out brings the famous kettle, the placenta/amniotic bag, necessary for the actual reincarnation of the gods, the birth of the third symbolic pregnancy. Remember, that was the whole point of this journey.

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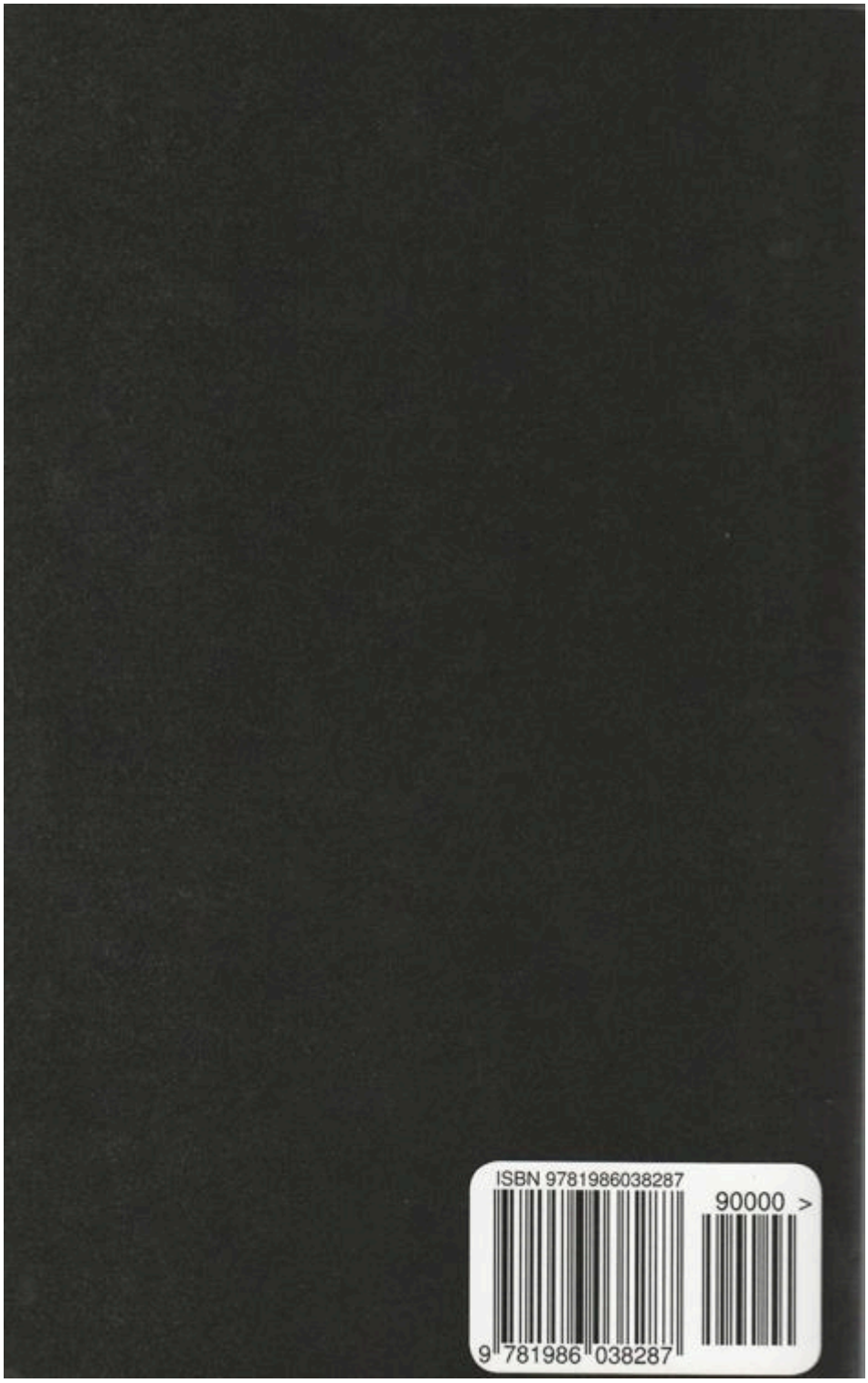
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